

ARTICLES
TO BE
INQUIRED OF
THE METROPOLITICALE
VISITATION OF THE MOST
REVEREND FATHER,
VVILLIAM; *Laud*.

By Gods Providence, Lord Arch-Bishop of
Canterbury, Primate of all England; and
METROPOLITAN:

In and for the Dioces of
our Lord God 163 ; And in the
of his Graces Translation.

In the yeere of
yeere



Printed at London, by Richard Badger,

163 :

~~14~~

1603 / 1133

ARTICLES
TO BE
INQUIRED OF
THE METROPOLITICALE
VISITATION OF THE MOST
REVEREND FATHER,
VVILLIAM, *Laud.*
By Gods Providence, Lord Arch-Bishop of
Canterbury, Primate of all England; and
METROPOLITAN:

In and for the Dioces of
our Lord GOD 163^o; And in the
of his Graces Translation.

In the yeere of
yeere



Printed at London, by Richard Badger,

163^o:

The Tenour of the Oath, to be Ministred Church-wardens and Side-men.

You shall sweare, that you, and every of you, shall duider and diligently enquire, of all and every of these given you in charge; and that all affection, favour, hate of reward and gaine, or feare of displeasure, or malice set aside shall present all and every such person, that now is, or of late was in your parish, as hath committed any offence, or made any default mentioned in these, or any of these Articles; or which are vehemently suspected or defamed of any such offence or default: Wherein yo shall deale uprightly and fully; neither presenting, nor sparing to present any, contrary to truth: having in this action G o d before yo eyes, with an earnest zeale to maintaine truth, and to supprese vni. So helpe you G o d, and the holy Contents of this Booke.



Concerning the Church, the Ornaments thereof and the Churches possessions.

1 Mprimis, Whether haue you in your severall Churches, and Chappells, the whole Bible of the largest volume, and the Booke of Common Prayer, both fairely and substantially bound. A Font of stone, set vp in the ancient vsual place : A conuenient and decent Communion Table, with a Carpet of silke, or some other decent stoffe, continually laid vpon the same at time of divine service, and a faire linnen cloth thereon, at the time of the receiving of the holy Communion. And whether is the same Table placed in such convenient sort within the Chancell or Church, as that the Minister may bee best heard in his Prayer and Administration : and that the greatest number may communicate. And whether is it so used out of time of divine service, as is not agreeable to the holy use of it ; as by sitting on it, throwing hats on it, writing on it, or is it abused to other prophane uses : and are the ten Commandements set vpon the East end of your Church or Chappell where the people may best see and reade them, and other sentences of holy Scripture, written on the walles likewise for that purpose ?

2 Whether are the afternoones Sermons, in your severall Parishes, turned into Catechizing by question and answer ; according to the forme prescribed in the Booke of Common Praier : and whether doth every Lecturer reade divine Service, according to the Liturgy printed by authority, in his Surplice and Hood before the Lecture ? And whether are his Maiesties Instructions in all things duly obserued ?

3 Whether haue you in your said Church or Chappel, a conuenient seat for your Minister to read Service in, together with a comly pulpet set vp in a conuenient place, with a decent cloath or cushion for the same, a comely large Surplice, a faire Communion Cup, with a couer of siluer, a Flagon of siluer, tinne, or pewter, to put the Wine in, whereby it may be set vpon the Communion Table, at the time of the blessing thereof, with all other things and ornaments necessary for the celebration of Divine Service, and administration of the Sacraments ? And whether haue you a strong Chest for Almes for the poore, with three Lockes and Keies, and another Chest for keeping the Bookes, and Ornaments of the Church, and the Register Booke ? And whether haue you a Register Booke in Parchment, for Christenings, Weddings, and Burials, and whether the same be kept in all points, according to the Canons in that behalfe provided ? And is the Mothers Christian name therein Registered as well as the Fathers, and a transcript thereof brought in yearly within one moneth after the 25 of March into the Lord Archbisshop or Bishop of the Diocesse his principall Register ? And whether haue you in your said Church or Chancell, a Table set, of the degrae's wherein by Law men are prohibited to marry ?

4 Whether are your Church and Chappels, with the Chancels thereof, and your parsonage or vicarage house, your parish Almes house and Church house, in god reparations : and are they employed to godly, and their right holy uses ? Is your Church, Chancell, and Chappell decently and comly kept, as well within as without, and the seats well maintained, according to the 85. Canon, in that behalfe provided ? Or haue any

Patrons or others decayed the Parsonage houses, and keepe a stipendary Minister, or Curate, in place where an incumbent shold be possessed? Whether is your Church or Chappell well fencid with walles, ratles, or pales, and by whom: and if not, whether the same is, and what the defect or fault is? And whether any person hath encroached upon the ground of the Church yard, or whether any person ungodly, haue viled any thing or place consecrated to holy vse, prophaneley or wickedly?

Is your Church or Chappell decently paved, and is your Church yard well and orderly kept without abuse? Are the bones of the dead decently interred, or laid vp in some fit place as beseemeth Christians? And is the whole consecrated ground kept free from Swine and all other nastiness, as becommeth the place so dedicated?

Whether haue any ancient Monuments or Glasse windowes been defaced, or ambrasse Inscriptions, Lead, Stones, or any thing else belonging to your Church or Chappell, bee at any time purloyned, and by whom?

Thether haue you the Terrier of all the Gleabe Lands, Meadowes, Gardens, Dyards, Houses, Stockes, Implements, Tenements, and portions of Tithes (whether within your Parish or without) belonging vnto your parsonage or vicarage, taken by the view of honest men in your said Parish? And whether the same Terrier be laid vp in the Bishops Registry, and in whose hands any of them are now? And if you haue no Terrier already made in Parchment, you the Church wardens and Sidemen, together with your Parson or Vicar, or in his absence with your Minister, are to make diligent inquiry and presentment of the severall particulars following, and make, subscribe, and signe the said Terrier, as aforesaid.

Who many severall parcells of Glebe land, doe you know, or haue you credibly heard to belong vnto your Rectory, Church, Parsonadge, Vicaridge &c. and by what Names are they (or any of them) commonly called and knowne; And what yearly Rent haue you knowne or heard to haue bene paid, vnto the Parson, Vicar, or to his or their Assignes, for every, or any of the said parcels?

In Whose occupation, are the said parcells at this present? How much doth each parcell conteyne by measure of the 16. foote Roale? How is each parcell Walled, on every parte? And whos is to reparre the Fences on each side thereof?

What hedge, ditch, meere, tree, thorne, doole or distinction, is there now, at this present, whereby the said parcells of Church lands may bee apparentlie knowne and distinguished, from the lands of other men, vpon whom they doe abut?

What Cart way, Horse way, foote way, Gates or Styles doe leade from your Parsonadge or Vicaridge House, vnto euerie of the said parcells of Gleab land? Declare your knowledge therein.

Whether doe you know, or haue you crediblie heard, that some Styles, gates, hedges, ditch, meere, Tree, Thorne, or other Doole (formerlie growing or being, betweene the said parcells of Gleabe (or some of them) and the Landes of other men) haue bin digged vp, felled downe, destroyed, put by or defaced? And who had the said parcell (so wronged) in occupation, when the said Style, Gate, hedge, meere, Tree, Thorne, or other antient Doole, was so digged vp, felled downe, destroyed, put by or defaced?

Concerning the Clergy.

VV whether doth your Parson, Vicar, or Curate, distinglisch and reverently say Divine service vpon Sundayes and Holidayes, and other dayes appointed to bee obserued by the boke of Common Prayer; as Mednesdayes, and Fridayes, and the Eues of every Sunday and Holiday, at fit and vsuall times? And doth he dulely obserue the Ordres, Rites and Ceremonies, prescribed in the said Booke of Common Prayer, as well in reading publike prayers and the Letanie, as also in administering the Sacraments

Sacraments, solemnization of Matrimony, visiting the sick, burying the dead, Churching of women, and all other like Rites and Offices of the Church, in such manner and forme as in the said Booke of Common prayer he is inioyned, without any omission or addition. And doth he reade the Book of the last Canons yearly, and weare a Surplice according to the said Canons?

2 Whether haue you any Lecturer in your Parish, who hath preached in his Cloake and not in his Gowne, and whether haue you any Lecturer who will not professe his Willingnesse and readinesse to take vpon him a Living or Benefice, with cure of soules, or who hath refused a Benefice when it hath beene offered vnto him?

3 Doth your Minister bid Holidaies and Fasting-dayes, as by the Booke of Common prayer is appointed? And doth he giue warning beforehand to the Parishioners, vpon the receiving of the holy Communion, as the two and twentieth Canon requireth: And whether hee doth minister the holy Communion so often, and at such times, as hat every Parishioner may receive the same, at the least thrice in every yere: whereof once at Easter, as by the Booke of Common prayer is appointed? And doth your Minister receiue the same himselfe, on every day that he ministreth it to others, and vse the words of institution according to the Booke, at every time that the Bread and Wine is renewed, accordingly as by the prouiso of the 21. Canon, is directed: And doth he deliuer the Bread and Wine to every Communicant severally, and knéeling? Whether he hath admitted to the holy Communion, any notorious Offender or Schismatike, contrary to the 26. and 27. constitutions, or received any to the Communion, being not of his owne Cure, or put any from the Communion, who are not publickly infamous for any notorious crime? Doth he use the signe of the Crosse in Baptisme, or baptise in any bason, or other vessell, and not in the vsuall Font, Or admit any Father to be God-father to his owne Child, or such who haue not received the holy Communion, or baptize any Children that were not borne in the parish, or wilfully refuse to Baptise any infant in his Parish, being in danger, hauing beeene enformed of the weaknesse of the said child: and whether the childe dieth through his default without Baptisme?

4 Whether hath your Minister married any without a Ring, or without Banes published thre seuerall Sundayes or Holidaies in time of Divine seruice, in the seuerall Churches or Chappells of their seuerall abode, according to the booke of Common prayer, or in times prohibited, albeit the Banes were thrice published, without a License or dispensation from the Archbishop, the Bishop of the Diocesse, or his Chancellor, first obtained in that behalfe? Or not betwixt the houres of eight and twelve in the forenoon, or haue married any in any private house, or if the parties be under the age of 21. yeres, before their Parents or gouernours haue signified their consent vnto him?

5 Doth he refuse to bury any, whiche ought to be interred in Christian buriall, or deferre the same longer than he shoulde, or bury any in Christian buriall, whiche by the constitutions of the Church of England, or lawes of the Land, ought not to be so interred?

6 Is your Minister a Preacher allowed? If yea, then by whom? If not, whether doth he procure some whiche are lawfully licensed, to preach moneithly amongst you at the least?

7 Doth your Minister (being licensed,) preach vsually according to the Canons, either in his owne Cure, or in some other Church or Chappell neare adioyning, where no other Preacher is, and how often he hath been negligent in that behalfe, and doth he preach standing, and with his Hat off? Or whether doth he or his Curate vpon every Sunday, when there is no Sermon, reade an homillie, or some part thereof, according as hee ought to doe: or in case he bee not licensed to preach, doth he take vpon him to Preach or expound the Scriptures in his owne Cure, or elsewhere? If so, then you are to

to present the same, the time and place, when, and where he did it?

8 Doth your Minister use to pray for the Kings Majestie, King Charles, and for the Queenes Majestie, Prince Charles, and all the roiall Progeny, with addition of such Title and Titles as are due to his Highnesse, and exhort the people to obedience to his Majestie, and all Magistrates in authoritie vnder him: And doth he also pray for all Arch-bishops, Bishops, and other Ecclesiasticall persons?

9 Is your Minister continually resident vpon his benefice, and how long time hath he bin absent, and in case he be licensed to be absent, whether doth he cause his Cure to be sufficiently supplied, according to the Canons? Or in case he hath another Benefice, whether doth he supply his absence by a Curate sufficiently licensed to preach in that Cure where he himselfe is not resident? Or otherwise, in case the smalnesse of the living cannot find a preaching Minister, doth he preach at both his benefices vsually?

10 Doth your Minister or Curate, serue any more cures than one: If yea, then what other Cure doth he serue, and how farre are they distant?

11 Doth your Minister or Curate every Sunday and Holiday, before Euening prayer, for halfe an houre or more, examine and instruct the youth and ignorant persons of his Parish in the Tenne Commandements, Articles of the Belief, and in the Lords Prayer, and the Sacraments, according as it is prescribed in the Catechisme, set forth in the booke of Common prayer only? And if he doe not, where is the fault, either in the Parents and Masters of the children, or in the Curate neglecting his duty? And is he carefull to tender all such youth of his Parish as haue bene well instructed in their Catechisme to be confirmed by the Bishop in his Visitation, or any other convenient time, as is appointed by the booke aforesaid?

12 Doth your Minister in the Rogation dayes, goe in perambulation of the circuit of the Parish, saying and vsing the prayers, Suffrages, and Thanksgiving to God, appointed by Law, according to his duty, thanking GOD for his blessings, if there be plenty on the earth: Or otherwise, to pray for his grace and fauour, if there be a feare of scarcity?

13 Hath your Minister admitted any Woman, begotten with childe in adultery or fornication, to be Churched without licence of the Ordinary?

14 Hath your Minister, or any other Preacher, baptized children, churched any woman, or ministred the holy Communion in any priuate house, otherwise than by Law is allowed?

15 Doth your Minister endeavour and labour diligently to reclame the popish Recusants in his parish from their errors (if there be any such abiding in your parish.) Or whether is your Parson, Vicar, or curate, ouer conuersant with, or a fauourer of Recusants, whereby he is suspected not to be sincere in Religion?

16 Hath your Minister taken vpon him, to appoint any publike or priuate Fastes, Prophesies, or exercises, not approued by Law, or publike authority, or hath used to meet in any priuate house or place, with any person or persons, there to consult how to impeach or deprave the Booke of Common Prayer, or the doctrine or discipline of the Church of England: If yea, then you shall present them all:

17 Hath your Minister staled the publication of any excommunications or suspensions, or doth he every halfe yeere denounce in his Parish Church, all such of his parish as are excommunicated, and perseuereth therein without seeking to be absolved, or doth he wittingly and willingly keepe company with such as are excommunicate: And hath hee admitted into your Church any person excommunicate, without a certificate of his absolution from the Ordinary, or other competent Judge?

18 Doth your Minister carefully looke to the relaife of the poore, and from time to time

Item call vpon his Parishioners to giue some what, as they can spare to godly and charitable uses, especially when they make their Testaments.

19 Whether your Minister or any, haing taken holy Ordres, being now silenced or suspended, or any other person of your knowledg, or as you haue heard, hold any conventicles, or doth preach in any place, or vse any other forme of Divine Service than is appointed in the Book of Common prayer: If yea, then you are to present their names, and with whom?

20 Whether is your Curate licensed to serue, by the Bishop of this Diocesse, or by any other, and by whom?

21 Doth your Minister vse such decencie and comelinesse in his apparel, as by the 47. Cannon is enfornced: is he of sober behauiour, and one that doth not vse such bodily labour, as is not seemelie for his function and calling?

22 Is your Minister noted or defamed, to haue obtained his Benefice or his orders, by Symonie, or any other way defamed, to be a Symoniacall person, or any way noted to be a Schismaticke, or schismatically affected, or reputed to be an incontinent person, or doth habbe any such in his house: or is he a frequenter of Lauernes, Innes, or Ale houses, or any place suspected for ill rule: Or is he a common Drunkard, a common Gamester, or player at Dice, a Swearer, or one that applieth himselfe not at his studie, or is otherwise offensive and scandalous to his function or Ministerie?

23 Doth your Preacher or Lecturer reade Divine service, before his Sermon, or Lecture, and Minister the Sacraments twice a yere at least in his owne person, according to the Canons?

24 When any person hath beeне dangerously sickle in your Parish, hath he neglected to visit him, and when any haue beeне parting out of this life, hath he omitted to doe his last dutie in that behalfe?

25 Doth your Minister, Curate, or Lecturer, in his or their Sermons deliuer such doctrine as tends to obedience and the edifying of their Auditore in faith and Religion, without intermedling with matters of State, not fit to be handled in the pulpit, but to be discusst by the wisdome of his Maiestie and his Councell. And if you find any faultes herein, you shall present them:

Schoole-Masters.

1 Doth any in your Parish openlie or priuatelie take vpon him to teach Schoole, without license of the Ordinarie, and is he conformable to the Religion now established? And doth he bring his Schollers to the Church, to hear divine Service and Sermons? And doth he instruct his Schollers in the grounds of the Religion now established in this Church of England, and is he carefull and diligent to benefit his Schollers in learning?

2 Doth your Scholemaster teach and instruct his youth in any other Catechisme than is allowed by publike authoritie? And what Catechisme it is that he so teacheth?

3 Is any Living or meanes giuen towards the erection or maintenancs of any Schoole withholden backe or otherwise imployed, and by whom?

4 Doth any keepe Schoole in the Chancell or Church, by which meanes, that holy place, and the Communion Table are many waies profaned, and the windowes broken?

Parish Clarke and Sextons.

1 Haue you a fit Parish Clarke, aged twentie yeres at least, of honest conuersation, able to reade and write? Whether are his and the Sextons wages paid without fraud, according to the ancient custome of your Parish: if not, then by whom are they so defrauded or denied? by whom are they chosen? and whether the said Clarke bee approued by the Ordinarie? And hath he taken an Oath, as in such cases is fit and required; and is he diligent in his Office, and seruicable to the Minister, and doth he take

take vpon him to meddle with any thing aboue his Office: as Churching of Women, burying the dead, or such like?

2 Doth your Clark or Sexton keepe the Church cleane, the dores locked at fit tyme? Is any thing lost or spoilt in the Church, through his default? are the Communion Table, Fount, Books, and other Ornamentes of the Church kept faire and cleane? doth he suffer any unseasonable ringing, or any profane exercise in your Church? Or doth he (when any is passing out of this life) neglect to toll a bell, hauing notice thereof?

Concerning the Parishioners.

1 VV Whether any of your Parishioners, being sixteene yeeres of age or upwards, or others lodging or commonly resorting to any House within your Parish, doe wilfully absent themselves from your parish Church, vpon Sundayes or Holdayes at Morning and Evening prayers? Or who come late to Church, and depart from Church before service be done vpon the said dayes? Or who doe not reverently behaue themselves during the time of Divine service, devoutly knaeling, when the generall confession of sins, the Letany, the tenne Commandementes, and all Prayers and Collects are read, and using all due and lowly reverence, when the blessed name of the Lord Jesus Christ is mentioned, and standing vp when the Articles of the Belife are read; or who doe couer their heads in the Church during the time of Divine Service, bntesse it be in case of necessity, in which case they may weare a Night cap or Coifse? Or who doe giue themselves to babbling, talking, or walking, and are not attentiu to heare the Word preached, or read? Whether any of your Parish, being of sixteene yeeres of age or vpwards, doe not receiu the holy Communion in your Church thrice every yeere: whereof once at Easter, and whether they doe not devoutly kneele at the receiving thereof? And whether any hauing diuerse houses of remore, doe shift from place to place of purpose to defeat the performance of their Christian duties in that behalfe?

2 Whether any of your parishioners, being admonished therof, do not send their Children, Seruants, and Apprentices, to the Minister, to be catechized vpon such Sundayes and Holdayes as are appointed? Or whether any of them do refuse to come; or if they come, refuse to learne those instructions set forth in the Book of Common prayer?

3 Whether any of your Parish doe entertaine within their house, any sojourner, common guests, or other persons, who refuse to frequent Divine Service, or receive the holy Communion, as aforesaid, present their names, their qualities, or conditions?

4 What Recusant Papists are there in your Parish, or other Sectaries: present their names, qualities, or conditions: whether they keepe any Schole master in their house, which commeth not to Church to heare Divine Service and receive the Communion: What is his Name, and how long hath he taught there, or elsewhere?

5 Whether any of the said Popish Recusants, or other Schismaticks, doe labour to seduce and withdraw others from the Religion now established? Or instruct their families or children in Popish religion: or refuse to entertaine any, especially in place of greatest service, or trust, but such as concurre with them in their opinions?

6 How long haue the said popish Recusants abstained from Divine Service, or from the Communion, as aforesaid?

7 Is there any in your Parish that retaine, sell, utter, or disperse, any Popish booke, or Writings, or other Bookes, Libraries, or Writings of any Sectaries, touching the Religion, State, or Gouvernement Ecclesiastical of this Kingdom of England, or keep any Monuments of Superstition vncancelled or vndefaced?

8 Whether haue you any in your Parish, which heretofore being popish Recusants or Sectaries, haue since reformed themselves, and come to Church to heare Divine Service, and receive the Sacraments: If yea, then who are they? And how long since haue they so reformed themselves? And whether they still remaine and abide in that confirmitie?

Articles.

9 Is there any in your Parish that refuse to haue their Children Baptised, or themselves to receive the Communon at the hands of your Minister, taking exception against him, and what causes or exceptions doe they alleage; or haue any married Wives refused to come to Church, according to the Booke of Common Prayer, to giue God thankes after their child-birth, for their safe delivrance? And whether doe any of, or in your Parish, refuse to haue their children Baptized in your Parish Church, according to the forme prescrived in the booke of common Prayer?

10 Doe any of your Parish usually goe to other Parish Churches to heare Divine Service or Sermons? Or doe they communicate, or Baptize their Children in any other Parish?

11 Whether there be any in your Parish who will come to heare the Sermon, but will not come to publike prayers appointed by the Book of Common Prayer, making a Schisme or division (as it were) betwene the use of publike prayer and preaching?

12 What persons within your Parish, for any offence, contumacy, or crime, of Ecclesiastical Conuincie doe stand excommunicate: present their names, and for what cause they are excommunicated, and how long they haue so stood, and what person or persons doe wiltingly and usually keepe them company?

13 Whether any, not being in Orders, doe execute any Priestly or Ministeriall office, in your Church, Chappell, or Church-yard, and what be their names?

14 Whether any in your Parish, that hauing heretofore taken vpon him the order of Priest-hood or Deacon, hath since relinquished the same, and liues as a Lay-man neglecting his vocation?

15 Hath any person in your Parish quarrelled, or stricken, or vsed any violence to your Minister, or haue stricken or quarrelled with any other person within your Church or Church-yard, or demeaned himself disorderly in the Church, by filthie or profane talkie, or any other base or immodest behaviour? Or hath disturbed the Minister in time of Divine Service or Sermon, or hath libelled or spoken slanderous words against your Minister, to the scandal of his vocation, or defamed any of his Neighbours, touching any crime of Ecclesiastical Conuincie?

16 Whether any of, or in your Parish, without consent of the Ordinary, or other lawfull authoritie, haue caused any to do penance, or to be censured or punished for any matter of Ecclesiastical Conuincie, by any Vestrie meetings, or otherwise by their own authoritie? Or haue taken any money or commutation for the same? Present their names that haue done it? And who haue beeene so punished? In what manner, and vpon what cause?

17 Whether any person in your Parish, doe exercise any Trade or labour, buy or sell, or keepe open Shops or Ware-houses vpon any Sunday or Holiday by themselues, their Servants, or Apprentices, or haue otherwise profaned the said dayes, contrarie to the orders of the Church of England? And whether there be any Inne-keepers, Ale-house-keepers, Victuallers or other persons, that permit any persons in their houses, to sate, drinke or play, during the time of Divine Service or Sermon, or reading the Hours in the forenone or afternoon, vpon those dayes?

18 Whether the fifth day of November, be kept holie, and thanksgiving made to God, for his Majesties and this States happy deliverance, according to the Ordinance in that behalfe?

19 Whether any of your Parish hold or frequent any conuenticles or private Congregations, or make or maintaine any constitutions, agreed vpon in any such assemblies? Or any that doe write, or publikely or privately speake against the Booke of Common prayer, or any thing therein contained, or against any of the Articles of Religion agreed vpon, in Anno 1562, or against the Kings Supremacie, in causes Ecclesiastical.

10
siafficall, or against the Dase of Supremacie, or of Allegiance, as pretending the same to be vnlawfull and not warrantable by the Word of G D D? Or against any of the Rites or Ceremonies of the Church of England, now established? Or against the Government of the Church of England vnder the Kings most excellent Majestie, by Arch-Bishops, Deanes, Arch-Deacons, and other Officers of the same: affirming, that the same is repugnant to the Word of God, and that the said Ecclesiasticall Officers, are not lawfully ordained? Or whether there be any Authors, Maintainers or Fa- vourers of Heresie or Schisme, or that be suspected to be Anabaptists, Libertines, Brownists, of the Familie of Loun; or of any other Heresie or Schisme? present their names?

20 Whether any in your Parish haue maried within the degrees by Law prohibited, and where, and by whom? And whether any couple in your Parish being lawfullie maried, liue apart one from the other, without due separation by the Law, or any that haue beeene diuorced, which keepe company with any other at Bedde or at Board?

21 Whether doe any persons administer the goods of the dead without lawfull authority, or supprese the last will of the dead? Or are there in your Parish any wils not yet proved, or goods of the dead (dying intestate) left unadministred? By authority in that behalfe, you shall not falle to present the Executors and all others faultie therein: and also how many persons being possessed of any goods and chattels, haue died within your Parish, since the x. day of Februarie: 1634.

22 Whether any withhold the Stocke of the Church, or any goods or other things, giuen to god and charitable uses?

23 Whether your Hospitals and Almes-houses, and other such houses and corporations, founded to god and charitable uses, are the lands, possessions and goods of the same, be ordered and disposed of as they shoule be? And doe the Masters, Gouernours, Fellowes, and others of the said Houses and Corporations, behaue and demeane themselves according to the godly Ordinances and statutes of their severall Foundations?

24 Whether haue you any in your Parish to your knowledge or by common fame or report, which haue committed Adultery, Fornication, or Incest: or any which haue impudently bragged or boasted, that he or they haue liued incontinently with any person or persons whatsoever: or any that haue attempted the chastity of any Woman, or sollicited any Woman to haue the carnall knowledge of her bodie, or which are commonly reputed to bee common Drunkards, Blasphemers of Gods holy Name; common Swearers, common Slanderers of their Neighbours, and solwers of discord, filthy and lascivious Talkers, Usurers, Symoniacall Persons, Batodes, or Harbores of Women with childe, which be vnmaried, or Conveying or suffering them to goe away before they haue made satisfaction to the Church, or any that haue heretofore beeene presented, or suspected of any the aforesaid crimes, haue for that cause departed your Parish, and are now returned againe? Or any which haue used any enchantments, sorceries, incantations, or witchcrafts, which are not made felony by the Statutes of this Realme, or any which haue committed any perjurie in any Ecclesiasticall Court, in an Ecclesiasticall cause, or which haue committed any forgerie, punishable by the Ecclesiasticall Lawes, and the proctorors and abettors of the said offences: you shall truly present the names of all, and singular the said offendours, and with whom they haue committed the said offences, in case they haue not beene publikely punished to your knowledge for the same crimes?

Physitions, Chirurgions, and Mid-wives.

25 How many Physitions, Chirurgions or Mid-Wives, haue you in your Parish? How long haue they vsed their severall Sciences or Offices, and by what authoritie? And how haue they demeaned themselves therein, and of what skil are they accounted in their profession?

Touching

Touching the Church-wardens and Side-men.

1 VV^Hether you and the Church-wardens, Quest-men, or Side-men from time to time, doe, and haue done their diligence, in not suffering any idle person to abide either in the Church-yard, or Church-porch, in Service or Sermon time, but causing them either to come into the Church to heare Divine Service, or to depart, and not disturbance such as be hearers there? And whether they haue, and you doe diligently see the parishioners duly resort to the Church every Sunday and Holiday and there to remaine during divine Service and Sermon? And whether you or your predecessors, Church-wardens shere, suffer any playes, Feasts, drinkings, or any other profane usages, to be kept in your Church, Chappell, or Church-yards, or haue suffered to your and their uttermost power and endeauour, any person or persons to be tippling or drinking in any Inne or Victualling house in your Parish, during the time of Divine Service or Sermon, on Sundayss and Holidayes?

2 Whether, and how of ten haue you admitted any to preach within your Church or Chappell, which was not sufficientlie licensed? And whether you together with your Minister, haue not taken diligent heed and care, that euerie parishioner being of fifteene yeeres of age or vpwards, haue receiued thrice euerie yeere, as aforesaid: and also that no stranger haue vsuallie come to your Church, from their owne Parish-Church?

3 Whether haue there beeene provided against euerie Communion, a sufficient quantite of fine white bread, and god and wholesome wine for the communicants that shall receiue? And whether that wine be brought in a cleane and sweet standing pot of pether, or of other purer mettall?

4 Whether were you chosen by the consent of the Minister and the Parishioners. And haue the late Church-wardens giuen by a just account for their time, and delivred to their successors by Will indented the money, and other things belonging to the Church which was in their hands? And are the Almes of the Church faithfullie distributed to the vse of the poore?

5 Whether doe you see the names of all Preacher's which are strangers and preach in your Parish Churches, to be noted in a Booke for that purpose, and whether euerie Preacher doe subscribe his name, and of whom he had his License?

6 Whether any man doe trouble or molest you for doing your dutys?

7 Whether there be any Legacies withholden giuen to the Church or poore people, or to the mending of Highwayes, or otherwise by the Testators? In whose hands it is, by whom it was giuen, and by whom it is withholden?

8 Do you know of any thing that hath beeene complained of, that is not yet redressed?

Concerning Ecclesiasticall Magistrates and Officers.

1 VV^Hether doe you know or haue heard of any payment, composition or agreement, to, or with any Ecclesiasticall Magistrate, Judge, or Officer, for looking at or sparing to punish any person for any offence of Ecclesiasticall Conuincion, or for suppressing or concealing of any excommunication, or any other Ecclesiasticall Censure, of or against any Reculant, or any other offender in the cases aforesaid? What summe of money, or other consideration hath beeene received or promised, by, or to any of them, in that respect, by whom, and with whom?

2 Hath any person within your Parish, paid or promised any summe of money or other reward, for commutation of penance, for any crime of Ecclesiasticall Conuincion? If so, then with whom? When, and for what, and how hath the same beeene employed?

3 Are your Ecclesiasticall Judges and their substitutes Masters of Arts, or Watch-ellors of the Lawes at the least, Learned and practised in the Civill and Ecclesiasticall Lawes: Men of god life and fame, zealously affected in Religion, and just and upright in executing their Offices? Haue they heard any matter of Office priuafelie

4 In their Chambers, without their sworne Registers, or their Deputies presence,

4 Doe you know, or haue you heard, that any Ecclesiasticall Judge, Officer or Minister, hath received or taken any extraordinarie fees, or other rewards or promises, by any wayes or meanes, directly or indirectlie, of any person or persons whatsoeuer, either for the granting of the administration of the Goods and Chattels of those that haue died intestate, to one before another, or for allotting of larger portions of the Goods and Chattels of those that haue died intestate, to one more than to another: or for allowing larger and unreasonable accounts, made by Executors or administrators: or for giving them *Quicquid est, or discharges, without Inventory or account, to defraude Creditors, Legataries, or those who are to haue portions.* And what summes of money doe you know, or haue you heard, that any Ecclesiasticall Judge or Officer hath taken out of the estate of any dying intestate, upon pretence to bestow the same, in Pios vslis: and how haue the same bene bestowed?

5 Hath any Ecclesiasticall Magistrate, Judge, Officer, or any other exercising Ecclesiastical Jurisdiction within this your Diocesse: Or any Advocate, Register, Proctor, Clarkes, Apparatoz, or other Minister belonging to the same Ecclesiastical Courts exacted or taken by any wayes or meanes, directly or indirectly, extraordinarie or greater Fees than are due & accustomed? And whether is there a Table for the rates of all Fees, set up in their severall Courts and Offices? And whether they haue sent or suffered any Process to goe out of the Ecclesiastical Courts otherwise than by Law they ought? Or haue they taken upon them the Offices of Informers or Promoters to the said Courts, or any other way abused themselves in their Offices, contrarie to the Law and Canons in that behalfe provided?

6 What number of Apparatoz haue every severall Judge Ecclesiastical? And wherein, and in what manner, is the Countrey overburthened by them? And wherein haue they caused or summoned any to appeare in the said Courts, without a presentment or Citation first had? Or whether haue they threatened any to prosecute them in the said Courts if they would not giue them some rewards, and what bribes in that behalfe haue they taken?

7 What reward or fees hath any of the Apparatoz taken, to saue the tournes to the Ecclesiastical Court of any persons, & what (after composition so made) haue they or any of them taken and received, and what acquittance or discharge haue they giuen or promised them, and whether haue they not cited some to appeare before the Arch-Deacon, or his Officall, after they haue bene ordered by the Commissary, and done their penance accordingly, and whom haue they so cited and troubled, and what hath it cost them, as you know or haue heard, or by Inquiry can finde?

If you know of any other default or crime of Ecclesiastical Conscience, you are to present the same by vertue of your Dashs:

The Minister of euerie Parish, may and ought to joyne in presentment with the Church-wardens, and Side-men, and if they will not present, the Minister may and ought himselfe to present the defaults and crimes aforesaid: and there must be severall presentments made to every severall article: and the Minister, Church-wardens, and Sworne-men, are to mete and conferre about the said presentments, and answering of every of the aforesaid Articles:

FINIS.

esence,
or M
ses, by
, either
ue died
ods and
lo wing
giving
ditors,
oe you
out of
nd how

ng Ec
roter,
Courts
z grea
s of all
z suffe
w they
s to the
e Law

! ? And
therem
resent
hem in
that bee

s to the
o; any
promise
con, or
ennance
, as you

a are to

with the
nay and
seuerall
ens, and
ering of